





**UNITED STATES  
GOVERNMENT OFFICIALS  
COMMEND COLONIZATION  
WORK OF MORMON  
CHURCH**

*A D D R E S S E S*

**Delivered in the Tabernacle  
Salt Lake City, Utah  
Sunday, April 19  
1925**





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There were present on the stand:

DR. HUBERT WORK,  
Secretary of the Interior,  
In the Cabinet of President Coolidge

DR. ELWOOD MEAD,  
Commissioner of Reclamation,  
U. S. Government.

STEPHEN T. MATHER,  
Director of National Parks of the United States.

REED SMOOT,  
U. S. Senator from Utah.

DON B. COLTON,  
U. S. Congressman from Utah.

E. O. LEATHERWOOD,  
U. S. Congressman from Utah.

C. C. MOORE,  
Governor of the State of Idaho.

GEORGE H. DERN,  
Governor of the State of Utah.

PRESIDENT ANTHONY W. IVINS.

ELDER RICHARD R. LYMAN.

BISHOP CHARLES W. NIBLEY.

# United States Government Officials Commend Work of Mormon Church

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Addresses delivered in the Tabernacle, Salt Lake  
City, Utah, Sunday, April 19, 1925.

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DR. HUBERT WORK,  
Secretary of the Interior, in the Cabinet of Prest.  
Coolidge.

On this day, and in this place, before this magnificent audience, I regret that I have not been trained and ordained as a minister of the gospel.

Under those conditions I would have selected as my text: "Where there is no vision the people perish." I would have begun my discourse by calling attention to the little house that was the first dwelling built in Utah. I would have referred to this magnificent tabernacle for assembly and to the temple for the observance of the religious rites of your Church. I would have proven by what I see here and what has been developed by the original settlers in this country that where there is vision we know that people may endure.

I would have tried to describe what has developed because of the vision and the faith of the people who first settled this valley. It is an historical story and one read with much interest and one full of inspiration—what has been developed by those who had vision. Of course, those who have vision have faith; the two are essential to each other; they constitute religion and are absolutely necessary to the

material success of any people or any country. But not having been trained as a public speaker, or as one given to philosophizing openly, I must take a little different direction.

I wish first to express my appreciation to you people who have come out to meet officers of the government. This magnificent assembly is not a personal tribute to any one of us, but it is intended as a tribute to the government of the United States to which you are and always have been loyal.

The government of the United States is administered by departments, and because of your apparent interest in the servants of the government, perhaps you would like to hear a little about the department to which I have been assigned and the policy developed in the Post Office Department when I was connected with it, and continued in the Interior Department with which I am now associated. We adopted what is known as the open-door policy. The Interior Department is operated in the open. The doors of the Secretary's Office stand open, so that the public, if it is interested in seeing its business done, can look in and see how it is done.

The Department of the Interior is of more interest to Western people than any other Department of the government. Indeed, with the exception of two or three bureaus, the duties, the activities and responsibilities of the Interior Department lie west of the Missouri River. The Interior Department has twelve really very important bureaus, which are covered into one department of government presided over, as you know, by a Secretary of the Interior. I like to think of the Department of the Interior perhaps in a different light from that to which any of you have been accustomed to consider it. Many of you have heard of the Interior Department particularly during political campaigns. It has been used heretofore as the experiment station of the party out of

power, to determine whether or not something might be started in it to injure the administration. Sometimes they have been successful. However, if twelve of its thirteen bureaus operate quietly and smoothly, nothing is heard of them at all, but if something goes wrong with the thirteenth bureau, then the entire Department of the Interior is held responsible.

I like to think of the Department of the Interior as a university. A university, all know, when developed in its fulness, is a number of colleges, which teach arts, agriculture, medicine, law, dentistry, engineering, surveying, geology, and what not, depending upon what college is covered into the university. The Department of the Interior we sometimes refer to as the Department of Public Service. Our bureaus all have educational features.

The General Land Office, the oldest bureau in the Department, now more than a hundred years old, is ably presided over by Commissioner Spry of this city, whom all of you know and love; and incidentally I might say that it is undergoing a reorganization, the extent of which never occurred in the old land office. After he has completed plans that he has under way, the operation of the General Land Office will be modernized. It will be operated on an entirely different plan and I predict that Commissioner Spry will leave the General Land Office with more credit to himself than any commissioner who occupied that office before. His educational features are rather elementary. They consist of instructions through the local land offices throughout the United States to those desiring homes through homestead entry, private entry, timber, stone, oil leases, mineral permits and licenses, but it is necessary that he have a corps of people in many places, to instruct those who wish information of that sort.

The Bureau of Indian Affairs is another bureau in the Department of the Interior. It is more largely



educational than the General Land Office. There are about 330,000 American Indians left. They are represented by nearly one hundred different tribes, speaking different languages. We have in operation in the Indian service 306 schools, with several hundred teachers. That is the largest educational bureau we have, excepting the Bureau of Education itself, and indeed the Indian bureau has a more direct educational touch than our Bureau of Education.

We have 80,000 Indian children and 60,000 of those are in the schools today—in the public schools or in reservation schools, or in higher schools of education under the supervision of the Commissioner of Indian affairs. The American Indian is no longer a vanishing race, but a returning people. The number is actually increasing. We carry them through the educational courses up to, and in several schools, through, the eighth grade, and in one institution we give them a college training.

The Bureau of Education is in the Department of the Interior, the duties of which are largely advisory. It is constantly requested to go into states and survey their educational systems, give advice and information and establish new systems where necessary. The Bureau of Education has direct immediate control over the Indians of Alaska. Some \$400,000 is spent on the education of the Alaskan natives. It even operates a steamship there so that it may reach the different outlying tribes and posts occupied by the Alaskan Indians.

Perhaps many of you know of the Bureau of Mines and of its work. Its work is largely post-graduate. Its work is in line with that of schools of mines in the different states, but it is supposed to be highly scientific and to be a bureau of research largely to make inquiry into new features and ideas and thoughts that are developed in connection with mining.

The Geological Survey, as its name indicates, is

designed to survey, discover and locate the mineral of the country. It is a pioneer in the surveying and locating of oil and precious metals, water as well, and it too is a post-graduate school. It issues a great many publications during the year. However, they are highly scientific and are much sought after by graduate engineers over the country.

The Bureau of Reclamation is one which vitally concerns people of the West, and it is because of that bureau and the Bureau of National Parks that we are here today. It so develops that federal reclamation, as designed in the beginning and as conducted for twenty-four years, has not been successful, viewed from the government standpoint.

It has been successful in developing much new country that otherwise would not have been developed. Towns have sprung up, farms have been irrigated and there has been great agricultural development. The government has one hundred and ninety-eight and a half millions of dollars in federal reclamation; it has not been able to get that back in twenty-four years. Indeed, only about fifty millions of dollars have come back from all sources, from operating and maintenance and from other assessments made; so that it was necessary, two years ago, to take an active interest in the Bureau of Reclamation, and it, in a way, became a bureau of education itself.

It was necessary for us to educate a good many members of Congress—not of the West—but it was necessary to educate eastern congressmen as to the possibilities of federal reclamation for the development of the West. It is rather a tedious process. It was necessary to call in five of the ablest men in the country to make a study and report to Congress; write a text book for them, if you please, and recommend a new law for the operation of federal reclamation primarily with the hope that the settlers on these reclamation projects might eventually own their

homes, which was the purpose of reclamation in the first place. But as being conducted, ownership title to the land was getting farther and farther away each year and farmers and settlers began to realize that they were spending their time to no avail.

One of this body of five men, whom I asked to come in and assist, came from Salt Lake City—Dr. Widtsoe—one of the ablest and best prepared men for the work intended for him that ever came to Washington. He and Dr. Elwood Mead, who will speak to you today, will be known long after they are gone and we are forgotten, as the fathers of federal reclamation; they will be known as the men who saved it to the people of this country, who reclaimed reclamation if you please; but of that I will expect Dr. Mead, who will speak a little later, to tell you more minutely than I can.

Under the Department of the Interior is the Government Hospital for the insane soldiers and seamen. Now, at first thought it would be difficult to imagine how an educational institution could come out of a lunatic asylum. But they have 4,200 patients under treatment there and in that institution has been developed a training school for nurses which is one of the best in the country, and in addition there has been established a post-graduate school in psychiatry, where physicians are invited to attend and take advanced study in diseases of the mind; so that it too may claim to have educational features. They are certainly of high order in both branches of study.

One of my responsibilities is Howard University, a university founded about the time of the Civil War for the education of colored people. It has a matriculation of nearly twenty-five hundred, and some forty-two different races whose people are of dark skin have representatives in training in that institution. In connection with that university there is a class A medical college operated by a colored staff, colored

nurses and usually patronized by colored people. These are distinctly and primarily educational institutions.

The Bureau of National Parks was designed in the first place for recreational areas primarily. They were left in the hands of the War Department to administer and many of you remember that these, what are now national parks, were administered by the War Department, by soldiers and by military methods, rules and regulations. In 1917 the bureau of National Parks was organized and Stephen T. Mather was asked by Secretary Lane to take charge of the new bureau, to organize it and put it in shape and develop a vision for it, if possible.

How well Director Mather has developed this field many of you know from actual observation. You have one park in process of development in this state, one of the most remarkable, although not the largest, in the group of national parks. These parks now number nineteen, scattered all over the United States, and it occurred to him within a year that his was a bureau of education. I don't know really what is meant by the word education. I have read the definitions given in the dictionary but they do not seem to be ample. There are so many sources from which information can be gained and from which training can be had, and I have seen so many men succeed in life who had meagre text book education, that I am at this day in doubt as to what the word education means; but the primary purpose of education is that we may make a better living, and the secondary purpose of it is that we may be enabled, through education, to enjoy the fulness of living.

Since we know the results and purpose of it, it is not so important about its definition. But Director Mather, getting the spirit of the age, conceived the idea that these national parks should be made educational and to that end he has established in several



of them what he calls museums. I attended the opening of one in Yosemite National Park a few days ago which cost \$70,000, and that seventy thousand dollars was not obtained from the government. It was contributed for this specific purpose by one of his friends.

The purpose of these museums is to collect and preserve every memento or token of past races that could be found and also specimens of the flora and fauna of that particular park. Animals and birds are prepared there by taxidermists, so that people visiting the park can take their first lessons as to what may be found in the park before they start to traverse it.

Out of this will inevitably come large pilgrimages of teachers during their summer vacation and with those teachers will come their pupils for nature study, which should be the beginning of all study, for children should be taught first to learn the roadside, no matter what they may study thereafter. They will come to these parks in groups of that sort; summer schools will be established, parents will be able to come into the national parks with the entire family, and instruction can be had for these people from any age from six up to sixty years.

This, I anticipate, will become one of the great features of the national parks; not only entertainment or sight seeing, but education of the highest sort. Mr. Mather will speak a little later and he, I hope, will tell you more particularly about this feature than I could do.

May I express again my appreciation of your welcome. We are making a tour of the States. I believe in this old Chinese proverb that: "One look is better than a thousand words." We are going over the reclamation projects and through the parks to get that one look to see what is out in the field, and the common understanding that we derive from talking with the people on different points where we come will

result, I hope, to the advantage of the Department, for I believe that a common understanding will insure a common interest in the nation's business. I thank you.

**DR. ELWOOD MEAD.**

**Commissioner of Reclamation, U. S. Government.**

For more than four weeks the Secretary, Mr. Math-  
er and I have been visiting the arid states on our  
southern border and along the Pacific Coast. We are  
now visiting those states north of the tier originally  
visited. So far as reclamation is concerned, perhaps  
the primary purpose of our visit was to learn some-  
thing more of the material condition of the people  
who live under them, to find out how they lived, how  
they prospered, what were the prospects of the return  
of the money which the government had furnished in  
such large amounts to provide for the creation of that  
wealth in land; but as our visit has gone on, as we  
have come in intimate association with the people of  
one community after another, we have come to real-  
ize that along with the material and financial prob-  
lems of reclamation there is the question of the or-  
ganization of those people, of their social life, of the  
impulses and purposes which will govern. Those are  
things which will in the end determine the kind of  
communities that are to live there, will determine what  
kind of satisfaction they are to derive out of this de-  
velopment of the desert, and also the contribution  
that they are to make to the life of the nation as a  
whole. We have come to realize that this life must  
be organized, as rural life everywhere in the future  
must be organized, on a different basis from that  
which prevailed in pioneer period of development.

And when we come to accept that conception we  
have to realize that the Mormon Church has been one

of the greatest contributors to the development of a sound, healthy, hopeful and happy rural life of any single agency in this country. For more than a third of a century I have been in intimate contact with the work of the Church in the creation of communities in new countries, with its settlement policy, and while I realize the great value of its activities in ministering to the religious and spiritual life of its people, I have also to recognize the great contribution it has made to their material welfare and social happiness through the efforts it made, the study it has given, the generous helping hand it has held out to the people who were building up new communities. Now, this question of settlement, the question of how rural life in new communities is to be organized, is one of the great problems of reclamation. On the old projects there are ten thousand farms waiting for somebody to till them, ten thousand homes to be created. Ten thousand families are needed if we carry out the works provided for by the last Congress, which will create ten thousand more homes. Ten thousand more families must be found.

Now, the conditions under which those people are to be established, the life they are to live, the kind of ideas that will prevail, is as important in the ultimate benefits that are to flow from reclamation as the bushels of wheat or the tons of hay that are to be grown.

This visit of ours, as it has gone on, is sending me back to Washington with a greatly increased confidence in the value and ultimate benefits of this policy. Ten years ago I visited the same projects we have visited and I found discouragement, discontent and antagonism to the government. This time we are meeting with co-operation, with a friendly sentiment, with a growing sense of the responsibility of the people on those projects for the results; that is, so far as the older projects are concerned, but on these unpeopled areas, in providing for the ten thousand people

that are to occupy new homes, or occupy those that have been abandoned, we must bring into play new ideas and new methods, co-operation and understanding of what are the obstacles to be overcome, providing for advice and direction, so that the people who come into a new country where conditions are strange and new, shall not have to learn how to work, how to live, by the long and costly road of experience.

Those are things that the Mormon Church learned and practiced at the very outset of the development of this state, and in those new communities that it has created, its influence on its people has spread out into other states and into other countries. So in coming back here today I feel as I have often felt before, that we are coming back to the fountain head, to the living example of those things that we must put into operation in these new communities that we are to create in the years to come.

### STEPHEN T. MATHER.

#### Director of National Parks of the United States.

Friends, it certainly is a privilege to be back here again in Utah. I was just thinking as I came back from Zion's Park last night—the sixth time I have visited that beautiful spot, that I really felt at home here in this state of yours, because I do count many and many a friend here. My first sight of that wonderful scenery of the southern part of your state I first saw with some of your good citizens here from Salt Lake City who pointed it out to me, and since then it has been my privilege to take others from the East and to see them get the same thrill I did.

The Secretary has just spoken something about the work of the National Park Service. It places a great responsibility upon us to live up to what he has sketched out to you, and I don't think I will try to go



into any more detail, because he himself has told it better than I could. In fact it is no secret that some of the things that he mentioned to you are his own constructive suggestions that have inspired us to go on in our little bureau—perhaps the smallest, so far as its Washington force is concerned—to go on to higher and higher ideals.

All these great national parks, of course, belong to you, to you the people of the United States, and we try to be, in our work in those parks, your servants and give you the service to which you are entitled. 'Way up here to the north of you is the first and greatest of our national parks, the Yellowstone, a word which has been an inspiration the world around, and there, Horace Albright, our fine, keen, young superintendent, has made that his motto, real service to the people, and inculcates it into all the men who work under him, and I am sure that many of you in this audience have had the benefit of what that service really means in the real brotherly treatment that you have received from those boys up there. That same brotherly feeling that is so much a feature in your own Church was perhaps brought home to me as finely as ever when I was at Cedar Breaks a few years ago with Emerson Hough, and we heard of that wonderful scene and how the men and women had built the road for us out to the spot where we went to see one of the grandest sights of Utah. I will never forget that time; and when we sat down together and ate of the good things and talked together, it did seem as if we were brought nearer together. As was once said by my old friend, William Kent, former Congressman from California, who has done his part in giving one of the beautiful areas—the National Monument to the whole park system—as he said one day in the tribute that he paid to Jenkins Lloyd Jones in Chicago that he was a man who could break down the fences that existed between human souls; and

that is something that perhaps dimly we are trying to accomplish in these national parks. And this educational movement to which the Secretary has referred is a very important part of that very bringing back of the people, because we can see in a better way what our wonderful spots of wild nature really mean. We do get better acquainted with each other. I think one of the finest things up there in Yellowstone Park is to see the masses come there from all parts of the Union, every state represented, a true melting pot existing there, not of the foreigners, but of our own people from all over this nation, the men from Texas getting acquainted with the men from Maine, meeting there on a common ground. As a man that I met some time ago down at the little camping ground in Potomac Park in Washington spoke to me—I found he was from my own state of Illinois, and he came from a little town outside of Chicago. I mentioned the name of someone whom I said lived on National Avenue. “Well,” he says, “I don’t know anything about National Avenue; that is a little too high for me, National Avenue.” But I said: “How about the national avenues in Yellowstone Park?” “Oh, well,” he said, “when it comes to those avenues I feel I own them just as much as anybody else and I hold my head up when I get into Yellowstone Park, because it belongs to me just as much as any one.” And that is what we want you to feel and we are trying to put that in all over the land, all over from one end to the other, whether it be away out there in the Hawaiian Islands with young Boles and that wonderful lake of fire or whether it be in the Lafayette National Park in Maine, the same spirit extends from one end to the other. And the Secretary has taken a very, very deep interest lately in the creation of two great national parks in the Appalachian Mountains and legislation is well under way towards their creation, and the development of these parks in the East is going to mean much in the future interest that will be taken in the country at large and in those parks that are created here in the West. It seems rather anomalous,

doesn't it, to think that our great national parks were created first thousands of miles away, practically, from the great centers of civilization in the east and that now at last they are coming back, thanks to this very interest which the Secretary has taken, and it will be a record which will go down, really, in history for him. To think that we have gone back to the old Dominion State of Virginia and that we have picked out a great area there, some seventy miles long and some five thousand feet above sea level, not over five thousand feet, and only seventy miles from our Capitol, where the people can come out in a real wilderness area that has been waiting for them all these years!

But to come to your own State: As I have gone down into this southern country year after year, at first the development seemed very, very slow. It seemed a long time before we would really bring those beautiful areas so they would be accessible to the people, but there has been an effort here in which the people have helped wonderfully, while senators and congressmen have helped very greatly. And when I look back to that dedication in 1918 of the Zion National Park, where I stood on the platform with Senator Smoot, and when we had our wonderful camp fire that night, with the hundreds and hundreds coming with their wives and children around the camp fire, it really seemed almost a spiritual occasion at that time. And now as years have gone on, the State and the Federal Government have co-operated on the work of building roads, and the day before yesterday when I went down there and found new stretches of road below Cedar City; bridges being built and our own work going on in the park; the operators beginning their building of the lodges and the cabins in the park itself; our own good superintendent down there, Walter Rouché, building the little public camp, leading the water down from the high cliffs above; I felt that at last Zion National Park, in which you all have such a deep interest—Little Zion, perhaps, as it used to be called in the old days—is really coming into its

own. Thousands will flock down there this year and it will be only the beginning of a great many visits to that section by people from all parts of the world, and Zion will be known, will be added to the list of parks like Yosemite and Yellowstone and the Grand Canyon that are also named. But I think the best of all down there—one thing perhaps the average tourist will miss—the tourist who jumps from place to place just to get the new sensation—he will miss what has been my privilege to enjoy all these years, and that is to meet the real home people of communities like Hurricane, Kanab, Fredonia and Cedar City, people that I have really made my friends in these years. Many of the people, the real worthy people that come down here, will get that human contact. They will see what these little communities have accomplished as they have struggled along in the years gone by, and to me that human love that has been developed there is worthy to stand alongside of those great cliffs, those great beautiful red sandstone cliffs, that loom up there two to three thousand feet and about which one has just as much of a thrill as he has in Yosemite. I can say truly, because Wednesday night I parted with the Secretary in Yosemite, and only on Friday night again, before the sun had set, I was again in those wonderful, glorious walls of Zion. It is part of your heritage and you are now sharing it with the people of the world. I thank you.

### BISHOP C. W. NIBLEY

My brethren and sisters and friends—and by friends I mean those who are not of our faith, for, as a matter of fact, we are all brethren and sisters and children of the one God, and we should all live together in love and in peace. But, speaking for my brethren and sisters of the Mormon Church, I am sure that I can say for them all that we feel very highly honored in having with us and in having been privileged to listen to the Secretary of the In-



terior, Dr. Hubert Work, a member of the cabinet of President Coolidge; also Dr. Elwood Mead, who is in charge of all the reclamation work of the Government; and Mr. Stephen T. Mather, who is in charge of all the national parks of the government. We also have other distinguished visitors with us—Governor Moore of the State of Idaho, who I wish would rise that he may be introduced to you; our own Governor, George H. Dern, who will also please rise and be introduced; and Congressman Leatherwood of our own State, whom I am sure most of you know, as well as Congressman Don B. Colton, who offered the invocation at this meeting.

And now for about five minutes, for the time is short, I would like to say a word or two in respect to what has been the cause of the gathering of this people. How comes it that people from most of the states of this Union, from England, Scotland, Wales, the Scandinavian countries, Germany, Holland and other European countries, are all gathered here in this congregation today? And as a rule these people are living in harmony and peace and under much better physical conditions than they enjoyed in the countries from which they came. What brought it about?

May I be excused if I relate some personal experiences in respect to this matter?

In the little village of Hunterfield, eight miles out from Edinburgh, in Scotland, lived my mother and father, and their mothers and fathers had lived there in that same district for generations before them. One day, in the spring of 1844, there came a Mormon missionary to the village. He went around from house to house, notifying the people that he would preach on the green that Sabbath day. My parents had never yet heard the word "Mormon," did not know at all what it meant, but my mother, among others of the villagers, attended that little meeting.

My mother was the most religious one in the family, although both she and my father had been earnestly seeking the kingdom. They were brought up in the Presby-

terian Church, and later investigated the creeds of the Baptist and the Congregational Churches; but they still seemed unsatisfied. They wanted rest for their souls. They had read the Bible and believed in the words of the Savior, which you will find in the 11th chapter of Matthew, wherein he says: "Come unto me, all ye that labor and are heavy laden, \* \* \* \* and ye shall find rest unto your souls"—not necessarily receive rest for the body, for it is expected that we shall earn our bread in the sweat of our face. But this offered something to which to anchor the soul, something which they had not yet been able to find.

So when they heard this Mormon Elder, my mother went up to him after his discourse and said: "I believe the doctrine that you have preached today to be of the Lord Jesus Christ—faith, repentance, baptism, the laying on of hands for the gift of the Holy Ghost, and that the power of the Holy Ghost and the administration of the Spirit should follow. I believe in it. I want to be baptized." He answered her: "My good lady, have you ever heard of our doctrine before?" She said: "Never, and I did not even know there was such a thing in the world." "Well," he answered, "it is not our custom to baptize any married women without the consent of their husbands, but I would like to leave some tracts with you, and I shall be out here next Sunday and if you and your husband desire, I shall be willing to baptize you, but not before then."

Well, to make a long story as short as possible: The next Sunday came and the Elder preached again and my father and mother were both baptized into the Church of Jesus Christ of Latter-day Saints.

Eleven years passed. My father was president of the little branch of the Church which was raised up in the neighborhood in which he lived. It took years of hard work and scrimping and saving to gather together enough money to take the family in the steerage of a sailing vessel, in the spring of 1855, from Scotland to the State of Rhode Island, where we had some relatives.

We lived there for five years, until we saved enough means, through good hard work and Scotch thrift—such thrift as you do not know anything of in this country in these days. We do not know how to save the “bawbees” as my mother did, and as we had to do to get money enough so that we could buy a couple of yoke of oxen and two cows and a new Schettler wagon and go with a company of Saints to the Rocky Mountain valleys in the year 1860.

In that year, I, a little barefooted lad eleven years of age, trudged across the dreary plains. I did not know they were so dreary, for I was too young to realize it, but my parents did. We outfitted at the little village of Florence, six miles from Omaha, and left there in June, reaching Salt Lake City in the fore part of September, making us just about three months on the journey. And this song, “Come, Come Ye Saints,” which you have sung this afternoon, our people sang with all their hearts around their camp fires as we journeyed across the plains.

Now, were these people disappointed? Was the spiritual part of their lives realized; that is, that in which they believed in the beginning and believed in later, that the Lord God of heaven had again spoken to man on the earth and revealed himself to them? the same God, the same Jesus Christ who are referred to in our Christian Bible, giving corroborative evidence with respect to Jesus Christ, so that no man could throw a stone, so to speak, because they said: Here is additional evidence that Christ lived, that he died, that he was resurrected from the dead, and that he ascended on high, and that he will return again. That Elder told my parents that if they would live good, clean, moral lives and seek unto the Lord, they should know of the doctrine, just as Jesus said in the Gospel of St. John, as stated in the 17th verse of the 7th chapter: “If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.” You need not guess at it. I think it was Coleridge, the great author, who said in his day that the religion of England

seemed to be a "great unintelligible perhaps." It is not intended that religion shall be anything of the kind. To them, to my parents, it was a verity, it was a reality. They accepted what they believed to be the truth. They conformed to the laws of the Gospel. They bowed in humility before the Lord, and the Lord testified by his Spirit and the power of the Holy Ghost that what they had received was true, and they lived the Gospel through sorrow and through great poverty. Oh, when I think of their sacrifices, the poverty they experienced, it saddens my heart; but I am glad to know that they were brave and true and loyal and that they faltered not, neither did they fail.

That is what has brought this people together from the countries all over the world, from America, from Europe, from Asia, from Africa—everywhere that there are white people who are earnestly seeking the kingdom of God. They have found what they sought. That is true, and they are witnesses to it. This is the spiritual part of it, the spiritual force and power and potency, the thing that gives life and power and spirit to this thing called "Mormonism," and without it "Mormonism" would be as dry and lifeless as an old mullen stalk. My time has expired.

The Lord bless you. Amen.

### **PREST. ANTHONY W. IVINS**

When I learned that the Secretary of the Interior and Dr. Mead were to be here today, knowing as I did the principal purpose of their coming was to investigate the development of projects in this and adjacent states, which were calculated to bring otherwise unproductive areas of land under cultivation, providing homes for people, my mind reverted to some old notes that I made years ago, and, so far as I am aware, I was the first person to discover them, for I dug them up in the historian's department of the Church, an old brown slip of paper upon which I found written the following:



"Winterquarters, February 26, 1847. I spent the day, afternoon and evening, in council with Elders H. C. Kimball, O. Pratt, E. T. Benson, W. Woodruff, George A. Smith, A. Lyman, N. K. Whitney, William Clayton and J. M. Grant. Conversation ensued relative to the journey westward, the construction of boats, pioneers traveling, location, seed, irrigation, etc."

The following day the minutes that I am about to read were recorded:

"Minutes of meeting February 27th, 1847." (Winter-quarters.) "Joseph Hart will tan hides. The captain of 100 pick up 12 hides and take them to Joseph Hart. B. Young has bought up 100 b. seed corn. Has 300 b. seed corn to go in Pioneer Co. I want them to pay 100 a bushel for seed corn, and then they won't feed it to their cattle—get mules and wagons and get to know in one week what we have on hand. Now get the Pioneers fitted out. If those who go this Spring have to fit out the Pioneers themselves what right have those that stay to expect anything at the mountains when they come? 400 pounds per team. 300 pounds provisions, farming utensils, cooking utensils, 25 teams, 25 blankets for bed, plows, etc., axes, drag teeth, set ten or 15 plows to work, twenty plows enough, log chains 8. We have to search for land that can be irrigated. My company take ten Prairie and Diamond plows, two blacksmiths with bellows and tools, carry ten bushels coal. You want to start your plows the day after you get there. If the Pioneers take horses and mules the next company will not be in fear of Indians—take 20 plows this Co. and ten set drag teeth. I want you to be ready by the 15th of March. Take 5 bus. corn, and all the millet and barley and peas. Beans."

"2nd Co. potatoes, buckwheat, fall wheat, and rye. Leave by the 15th, or 20th of June. Each team 1 bus. seed corn, 1 1-2 bus. oats, 1 bus. potatoes, 1 peck millet, 1 peck barley, 1-2 bus. white beans, hemp seed. 300 provisions for three men. 300 pounds of corn or meal for team.

Every horse and mule thoroughly shod with new shoes and extra set with nails prepared."

The Secretary of the Interior quoted that scripture so often referred to in this building, "Where there is no vision the people perish." I have read from this old manuscript and I believe that all of you will see in these few brief sentences the spirit of a master mind, the mind of one who had vision, the mind of one who was not acting upon chance. Brigham Young appeared to comprehend every minute detail, to anticipate every necessity. He seemed to have the vision of the future before him, just as he had when he landed in this valley and set his cane down upon this block the day after and said: Here we will build a temple. He did not lay off a frontier town, did not plan a temporary abiding place for a small company of pilgrims, but laid the foundation of a great city, which is just coming into its own. I cite this because it appeared to me to be in perfect harmony with the scripture which has been quoted. So it is with the undeveloped resources of our state. Thank the Lord this good government of ours is coming to our assistance, to our relief.

I went down into the southern part of the state at nine years of age. I stood there before those great cliffs to which Mr. Mather has referred and even then felt the thrill of them. As I later, in my young manhood, crossed over the mountains from Iron to Garfield County, I passed the Cedar Breaks, and looked upon them with wonder and awe. I was the first person, so far as I am aware, and I think I am justified in making the statement, to ever take a photographer and a man of artistic taste to photograph that wonderful panorama. I went there with Dr. Fisher. It chanced to be a windy day, and when I reached the point I desired, a short distance from the breaks upon the Parowan side, I took him out and he suddenly came to that perpendicular wall from which you look down into the Cedar Breaks. He got down on his knees and gradually approached the edge. It was impossible for me to persuade him to stand on his feet. He photographed the Breaks,

had them colored and carried those pictures into California and some parts of the East, the first real advertising, so far as I am aware, that was given them.

My first interesting experience upon Bright Angel Point, where so many of you have stood, when I ranched there and controlled the Kaibab Mountain, was when I conducted a party of distinguished visitors who had come from England, out on that point. We walked out and it gradually became narrower and narrower until finally there was nothing but space before us, or on either side of us, and yet we had not quite reached the extreme point when Lord Mildmay stopped and turning to me he said: "I don't think we need go any farther to see all there is to see, do you?" I said: "No, I think this is quite far enough." Now, we go there to look in wonder upon that greatest of all canyons of the world.

I was there in November, 1895, went to adjust the affairs of the ranch for the winter. Indians were there from all parts of the country, from the Navajo Reservation, from north as far as Cedar. I kept as careful count as I could and reached the conclusion that they slaughtered not less than one thousand deer in that one hunt. Many of the carcasses were left to spoil. It was the hides they wanted for buckskin and that destruction was going on still when Mr. Mather took hold of this park and put a stop to the slaughter. Today one of the happiest experiences of the tourist who goes into that country is to see hundreds of deer in those open parks, unafraid, because they are undisturbed by man, bringing man and the wild creatures of the mountains and the plains to dwell together in peace and harmony as they do in the Yellowstone Park. This is the work of the Interior Department of our Government, just beginning to bear fruit. These men are here now to help us, if we in union will help them to bring into existence a system which will add incomprehensible wealth to us and the people of this state. God bless them in their efforts and help us to uphold and sustain them, is my earnest prayer.





